

Immortality: Reason and Revelation.

BY SYDNEY B. DAVIS.

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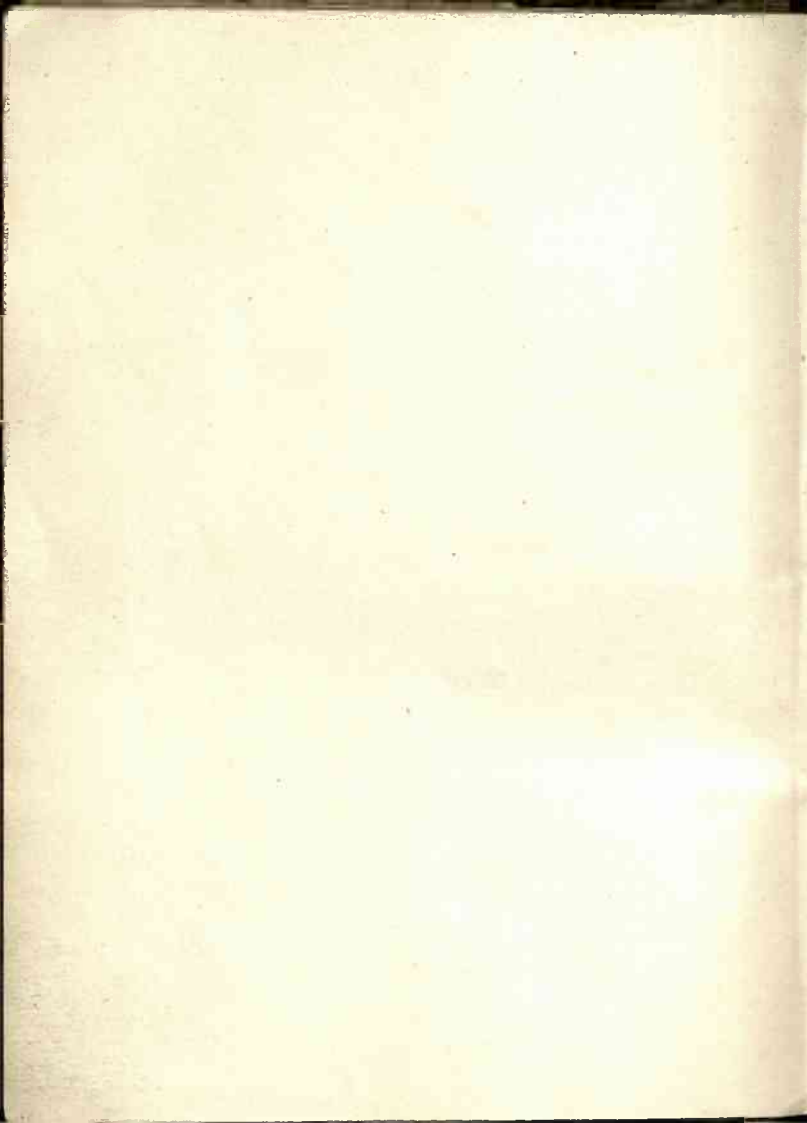
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BY SYDNEY B. DAVIS,
TERRE HAUTE, IND.

INTRODUCTORY.

THE writer of this lecture has long hesitated to print it, and has only this excuse for printing it now. Having been a student and lover of the philosophy of Plato, and having written and read papers on some phases of Plato's philosophy, he was asked by Rev. Thomas Parry, D. D., then pastor of the Central Presbyterian Church of Terre Haute, Indiana, to prepare a lecture on Plato's argument for the immortality of the soul contrasted with the evidence of revelation. That was done and the lecture delivered several times. Then the manuscript was loaned to many persons in time of doubt and sorrow, and all who heard or read it said that they were comforted and strengthened by it, and desired copies. It is in response to this desire that it is printed, in the hope that it may reach and help some.

S. B. DAVIS.

Terre Haute, Ind.,
April 30, 1904.



MR. S. B. DAVIS,

My dear Friend:—

I have read the manuscript of your paper on Plato with great pleasure and am glad to know you have consented to allow it to be placed in print.

Plato, who was almost idolized in his day, stands as a genius among philosophers of all ages. The higher literature of the world is full of his thoughts and the present age owes him a debt that it is slow to recognize and can never repay. If the publication of your paper should stimulate even a few of the rising generation to study his life and work, you will be well repaid for your time and labor.

So greatly did his views rise above those of his day and so much did they resemble the deeper teachings of Christ, that Clement of Alexandria and other of the Christian fathers believed him inspired. My own acquaintance with Plato is not great. I have read here and there in his works but have never made his writings a special study; and yet I have read enough to cause me to realize that I was in the presence of a great teacher and have oft times been compelled to ask, "Was he not specially taught of God?"

His conception of the Divine and its affinity to the human soul made the supreme law of the universe and the dictates of conscience identical. He studied self until he knew much of his own soul. He found that soul hampered by the body and longed and looked for liberty, and in the longing soul lieth man's sins. If to him there was no special revelation given, he certainly looked into the future with clearer wisdom than do many of the wise of our day though they stand with the great search light of the ages, the man of Nazareth, the light of the world, just behind them.

Your pastor,

W. H. McCAUGHEY, D. D.

Immortality: Reason and Revelation.

MANY centuries before Christ, after he had been bereft of property, wife and children, and sorely tormented in body, Job asked the momentous question, "If a man die, shall he live again?"

And all along the ages from every land, kindred and tribe, comes the sad refrain, "If a man die, shall he live again?"

The question has lost none of its intense interest as the ages roll on.

I believe that no rational mind has ever existed, however humble its home, that has not repeated the question. And few have given it other than an affirmative answer. Man may reason and deny and evade, but ever, it comes back for answer. And the hope of an immortal existence is a principle of the soul of man as much as breath is of his body.

Philosophers have speculated about it, poets have sung the bliss of Heaven. Statesmen and warriors have sought it. Priests have taught it. Oh, how the heart of man has longed for it. All religions are founded upon this rock, "If a man die, he *shall* live again.

Religion! Wondrous word! All that man hopes for in time and eternity is encircled by thee.

It has been well said that "the first utterance of the human mind is a hymn to a god; the next, a code of religious laws and duties."

Religion! Oh, wondrous thought! What visions dost thou conjure up! What of sacrifice hath not man rendered at thy altars! What crimes have not stained with blood the sacred shrine! With what sublime courage have brave men, tender women and smiling infancy gone to the rack, the stake, the fagot and with their latest breath hymned praises to their God! The mother has torn the son she has borne from her bosom and cast him into the fiery arms of Moloch, and to the monsters of the Ganges.

In this name, Art has expended all the power of exalted genius. Not upon proud capitol or palaces of kings has she lavished

her best riches. But for religion, Art has builded colleges, consecrated hospitals, piled the lofty domes of temples and cathedrals. Yet, men are found who in the pride of their strength, say religion is good enough for women, but they have no need of a God's help. It is true that woman excels in devotion; God bless her. Man in sin; God pity him. Such men say, "There are two women in a church to one man." True, and may the Lord of the Church ever bless their devotion. There are forty men in prison to one woman. God help the men.

All that a man hath will be surrendered to purchase immortality. Without the hope of an endless life how empty is existence. To live, to spring up as the grass, to be cut down and wither as the flower of the field, and that to end all! How terrible the thought! The cold, dark charnal house, with its worm and grinning skulls and that the end of all this proud existence. The soul in very agony cries out, no. Oh God, no. Man would rather a thousand fold face the torments of the Inferno of Dante, or the grizzly terrors of Milton's Hell, than annihilation—to be snuffed out as a candle. So we find the philosophers

of every age longing for light and bringing all the energies and powers of the intellect to a sublime effort to satisfy the minds and hearts of men that they will live again after the death of the body.

It is painful to trace the gropings of great minds after evidences of a life eternal, when not enlightened by the gift of God to man, a revelation of man's redemption to an eternal life. The hope of, and belief in the immortality of the soul, is the basis of all that is good in mankind. Destroy this hope and all morals perish. Destroy this hope and obedience to law and government is folly. Destroy this hope and with it must perish charity, love of kindred, reverence for our fathers. Perish this hope and perjury is but a jest, rapine and murder but innocent sports. The hospitals and jails alike are useless inventions of a mistaken race. If I am not to exist after this life, there is no power that has the right to say what I shall do; or shall not do—no power but superior force to restrain me. Destroy this hope and fill the earth with disputes, quarrels, bickerings, jealousies, fightings, wars, tyrannies, anarchy, confusion, every man for himself. The

strong destroying the weak: this is the condition offered by the atheist. Destroy this hope and right dies.

If death ends all, then the suicide chooses wisely. He flees from the ills he knows, and many a soul feels its ills more than it can bear and would gladly flee from them but a dark abyss across its path seems to say, "Back, back, rash soul."

It will not answer to say that there are individuals who do not believe in a state of future rewards and punishments, yet who are good men, good husbands, good fathers, good citizens. No man knows how much his life is moulded by this all pervading hope. Before it can be said of a man that he is all these good things without belief in a future life, it must be shown that he is able to throw off all the influences of parental teaching, of reading, of society, of the myraid influences born in and surrounding him. The average man released from moral restraint rebounds, like the bow unbent, to barbarism and down the abyss to savagery.

Materialists tell us that the unaided human intellect can solve all the mysteries of the universe, the here and the hereafter; that all

things are material and may be known by the material; that all things beyond the ken of our experience must be rejected as false, the baseless fabric of a vision. If there is a future state of existence then it can be proven by the mind, fully and without aid from any external or supernatural source. If it cannot be proven, then it does not exist.

But the wisest men, the philosophers of all ages and races have sadly confessed that they could not find out God. And all have longed for and hoped for, and expected a teacher from God, who should reveal God and immortality to man; one who should satisfy their longings, set at rest their hopes and fears, and give them that infinite peace that passeth all understanding.

Not only did the ancient philosophers long for this divine teacher, but many believed that in the fullness of time he would come and teach all things needful for time and eternity.

In the third century before Christ, there lived in Athens a philosopher of such transcendent powers that many, even Christians, have said that his thoughts were inspired of the Holy Ghost.

He who, before geology was, taught that in the beginning the earth was without form and void; without the telescope he learned that the spheres of the universe were globes suspended and rolling in space. Without a revelation he reasoned from his own divine mind to a supreme intellect that governs the universe. Without the civilization of Christianity, he taught that woman was the equal of man in moral and intellectual powers, and entitled to share equally with man in all the affairs of life. From his consciousness of justice he elaborated the doctrines of moral responsibility and states of future rewards and punishments. Without inspiration he felt the necessity of an interpreter of all these things from God. He spent a long and useful life in doing and teaching good to his fellowmen, and he placed the search for and proof of the existence of an eternal, unchangeable God above all other pursuits.

Plato, the incomparable philosopher, and one of the grandest human intellects the world has ever seen. And our task, at this time, is to compare the answer wrought out by the reasoning powers of this great philosopher, to the question asked by Job so

many centuries before him, with the answer furnished the Christian, as we believe, by God.

Plato was a believer in one eternal, unchangeable, self-existent Creator. Surrounded by the pantheon of Greek gods, his soul revolted from the stories of corrupt, material, lying, intriguing and human gods, and from nature read the lesson of a God who is ever pure, holy, self-moving, self-existent, eternal, uncreated, divine in all His attributes.

He said, "God and his attributes are *absolutely* perfect. God cannot be willing to change; being the fairest and best that is conceivable, he remains absolutely and forever in his form." Out of his goodness he created the universe and the immortal soul of man from the same essence as himself, in his own image.

Unlike modern, so called, philosophers, the creation of Plato's conception began with God. The highest and only self-existent being, and descended to the lowest. Evolution was to Plato an impossibility. Inert matter can do nothing. Our bodies are matter and are powerless except they be moved by the

soul that has been received from the hand of God, and been endowed by him with the power of self-movement. And this self-moving soul, imprisoned for a time behind material bars of the body, but not a part of it, Plato says, "must exist after the death of the body."

But modern, so called, scientists say that mind is but the result of molecular action of the matter of the brain, and when that dissolves the mind fades away forever. Memory is a fact of mental life, continuous with it, be life but a short span or the four score years and ten of man's allotted time.

But it is said memory is only images of things past stamped on the tablet of the brain. Physiologists tell us that all the matter of the body is renewed once in seven years. Then in my life all the material of my body has been renewed more than eight times. Yet I am unchanged. Memory is true to her earliest impressions. Still she reproduces for me my mother's prayers when I knelt at her knee, in the first of those periods. Still the first path blazed through the forest to the old log schoolhouse by my father, is as distinct as if it were only yesterday

I still see myself lying in the tall meadow grass of childhood's home, looking with wondering eyes into the blue depths of the summer sky and questioning and striving to solve the mysteries of the great beyond.

If memory is but images stamped on the matter of the brain where would those scenes be now? And ah, those scenes of my childhood, how dear to memory.

If mind is but the result of molecular action, whence these pleasing memories that come swarming to us amid the mad, whirling scenes of the present.

No man, who, in his soberer moments, recalls the better part of life, will believe so cold a doctrine. I am co-existent with the body, but not part of it any more than is the coat I wear part of the body. I shall be unaffected by all the mutations of matter and shall yet penetrate the mysteries of vast creations.

THE SOUL.

"The Soul, secure in her existence, smiles
At the drawn dagger, and defies its point:
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds."

Think of molecular action dissecting the modest daisy by the wayside, and, anon, measuring the distances of Orion and Pleiades, and weighing the planets; dealing with sums so vast that the mind, even, reels before their immensity.

The argument of Plato for the immortality of the soul is mostly contained in his book entitled *Phædo*, which purports to be a conversation between his old friend and teacher, Socrates, and his friends, on the day that he died, a martyr to his love for truth, purity and freedom. The friends of Socrates thought him too unmoved in the presence of death. The wise man assures his friends that the true philosopher desires death whenever God wills it, and asks them: "What is the nature of death."

He answers his own question: "Death is the separation of the soul and body." He would gladly be freed from the power of bodily pleasures and senses, which limit and obscure the mental vision.

He would be rid of eyes and ears so that he might, with the light and powers of the mind only, behold the glorious light of truth unobscured by a single cloud of the material world.

This naturally leads to a discussion of the reasons for his belief in the immortality of the soul. And his reasons are stated briefly thus:

First: The soul is immortal because it has longings, aspirations for things impossible of attainment, while it is chained in the body, and he must wait until God himself is pleased to release it before these desires can be satisfied.

Second: Because of the universal belief of the human race that death does not end all, and God has not implanted in man aspirations and desires that are not to be fulfilled. God does not disappoint with vain hopes.

Third: Because of the self-moving element or principle. Matter cannot exert power or motion of itself, but must be acted upon by something outside of itself. That self-moving principle is divine and must, if divine, be also immortal and exist after a separation from the matter of the body by death.

Fourth: Because justice is and must be meted out to every creature. It is not always fairly weighed to every one in this life. The wicked would be too well off, if their deeds came to an end in this life; therefore

there must of necessity be a state of future rewards and punishments, where the fullest justice may be accomplished for the deeds done in the body.

Fifth: We find ourselves possessed of certain ideas and notions that seem to be innate. We seem to have always had them. Plato could only account for such ideas and notions by the theory that they were reminiscences of a former state of existence and if the soul existed before it entered into the body, it surely will after it leaves it. In other words, he arrived at the conclusion that the soul is not only immortal, but eternal and a part of the very essence of God. This doctrine has been beautifully taught by philosopher and poet.

Pythagoras said: "Our souls did not then *first* begin to be, when we were born into this world, but rather that coming from some unknown distant region, they then first assumed each a body of its own; nor had they been so steeped in the waters of Lethe but that there still lingered in them, as it were, some tang and relish of their former state, by what sense now perceived I know not, but yet, somehow at happy moments really cognized. And thus are the memories of childhood fla-

vored with their well known exquisite delight, only because of some faint sense yet abiding in them of man's earlier abode nearer God."

The poet Wordsworth has most exquisitely presented the doctrine in those well known lines:

" Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.
Heaven lies about us in our infancy;
Shades of the prison house begin to close
Upon the growing boy;
But he beholds the light whence it flows,
He sees it in his joy."

And what mother has not thought, as she bent over the infant as it gently slumbers in the early hours of its life, and smiles and laughs and moves its lips as if speaking, "Now it talks with the angels." And how sweet the thought that there is a pure spirit as yet untouched by the dark stains of earth, to be kept pure and when it has performed the errand on which it came, to be returned again to that pure home.

This doctrine so beautiful, and in many ways, furnishing so satisfactory an explanation of things that are hidden mysteries in the life of the soul, is now rejected by the Christian Church. And it may be safely, if sadly said that no religion can stand on the intuitional alone. It must look for other and surer foundations than the soul's longings.

Sixth: Plato says, all things which have opposites are generated out of opposites. As the greater from the less, the strong from the weak. This is true of nature, learned by observation. Death is the opposite of life. Life came from death or non-existence, so death can only come from life. Therefore, life must again succeed death; as the plant comes from the dead and decaying seed, so must the spiritual body arise from the dead and decaying material body.

Seventh: When the soul and body are united, nature orders the soul to govern and rule the body and the body to obey and serve.

Now he asks, which of these functions is akin to the divine? And which to the mortal? The divine naturally rules and orders the mortal which is subject and servant.

The soul resembles the divine; the body the mortal. The soul is the very likeness of the divine and immortal and intelligible and uniform and indissoluble and unchangeable. Being thus in the divine image, it cannot perish as the body, which is in the very image of the human, and mortal and unintelligible and multiform, and dissoluble and changeable.

The soul is a thinking and contriving power; something wholly foreign to matter. It therefore, partakes of the divine soul and must be immortal. Unlike the body, the soul is invisible and one person; the body is many parts and visible. The body decays after death and separates into its original elements. But the desire of the soul is to "fly away and be with God, and to fly to him is to be *like him*." Again he says, "and are we to suppose that the soul, which is invisible, in passing to the true Hades, which like her is invisible and pure and noble, and on her way to the 'Good' and wise God, whither if God will, my soul is soon also to go—that the soul, I repeat, if this be her nature and origin, is blown away and perishes immediately on quitting the body, as many say? *That* can never be. That soul, I say, herself invisible,

departs to the invisible world, to the divine and immortal, and rational; thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and other human ills, and forever dwells in company with the Gods."

Well might the early Christians say that Plato was inspired as they read these words. Only a part of Plato's arguments would now be accepted as sound or logical, but the larger number are still accepted as sound. Addison spoke truly and beautifully when he said, "It must be so—Plato, thou reasonest well. Else whence this pleasing hope, this fond desire, this longing after immortality? Or whence this secret dread and inward horror of falling into naught? Why shrinks the soul back on herself and startles at destruction? 'Tis the divinity that stirs within us; 'tis Heaven itself that points out an hereafter, and intimates eternity to man. Eternity! Thou pleasing, dreadful thought! Through what variety of untried being, through what new scenes and changes must we pass? The wide, the unbounded prospect lies before me; but shadows, clouds and darkness rest upon it."

Shadows, clouds and thick darkness did indeed lie before Plato's vision; his divine intellect reasoned and settled the question to his mental satisfaction, but the heart grew sick with doubt, and he could not, with the Christian, in clear triumphant notes sing, "I know that my redeemer liveth."

But he sadly reasons about the probabilities of his being mistaken, and talks of a dreamless sleep. And he concludes, "We must of necessity wait 'til some one from Him who careth for us, shall come and instruct us how we ought to behave toward God and toward man."

"We cannot know of ourselves what petitions will be pleasing to God or what worship we should pay to Him, but it is necessary that a law giver should be sent from Heaven to instruct us." "This law-giver must be more than man, that he may teach us the things man cannot know by his own nature."

Many have said this was a prophecy of the coming of Christ. And how like unto some of the prophecies of the Old Testament. And it must be said that no reasoning of man has gotten beyond Plato. Formulate them as we may, his reasons include *all* that the intellect can do.

Let us turn now, to another source for an answer to our question. Orthodox, Hebrew and Christian alike, believe that God has revealed himself to His children and has sent a law-giver to instruct the "sons of men" what petitions will be pleasing to God, or what worship we should pay Him.

But when we speak of Revelation, there are those ready to object that we have no proof that we have a revelation; that our messenger bears no credentials and addresses simply our faith. We deny the charge and assert that we have better historic proof for our Revelation than the world possesses for any other historic fact of one thousand years ago. But granted that we do accept on faith alone. What is faith? Paul says that "faith is the substance of things hoped for, the evidence of things not seen."

Historical faith is the assent of the understanding to truth, the evidence of which is irresistible. It is also a quality or capacity of the soul which enables it to apprehend spiritual truths, and *by it the unseen is felt to be conscious reality*. It is the organ or power of the soul by which it passes beyond the present and visible to the eternal and invisible.

Faith is as much one of the powers of the mind as any other of its faculties; shall we be told that it is to be smothered? That we shall not duly exercise it as we do the other faculties of the mind? No man lives by sight alone. Faith enters into almost every act of our lives. But for faith we should do nothing for the future, and the events of the coming hour are as deep a mystery and as much hidden from us as the farthest eternity; yet we do not hesitate to act upon our faith that what we desire to be will be. Faith is knowledge of the future from experience of the past. Faith is not blind as some men say. By faith in the religion of Jesus Christ mens' lives are revolutionized. They come to love the things they hated and to hate the things they loved. The whole life with all of its passions, desires, tendencies and evil habits is changed. Is not this proof enough? The same results from any other causes would be pronounced miraculous. *Men cannot impart this faith to others. It is God's plan that each individual should seek it for himself.* But it is not the only thing we cannot impart to others. Suppose one attempt to explain love or hate to a man who had never experienced

either, could he comprehend it? Or suppose one should try to impart a knowledge of what pain is to one who had never felt pain, could he understand it? No. But with the slightest twinge he knows what it is. So of faith, religion. But experience it truly, and no argument man can devise can shake faith once grounded in the soul. *And no human being ever knocked honestly at this door that it did not open.* We accept as a revelation from God, the Bible, because we know of a truth, by conscious experience, that it is the very word of God. It will not do to say that revolution in life does not always follow profession. Profession is dead; faith a living principle. But says the modern, would-be philosopher, your book cannot be a revelation from God. See what bad characters are these prophets. And they point with derision at the misdeeds and heinous sins of Abraham, Jacob, Moses, David, Solomon and the rest. Alas, it is true these were but mortals, with all the weaknesses of men. But this revelation truly tells us "There is none righteous, no not one." And this declaration of David and Paul fully accords with our knowledge of men, and with the history of the race since Adam fell. Men

when writing revelations, have never been self condemnatory, but have always represented a perfect character without a spot or blemish. But this revelation gives the simple, unvarnished history of the people who appear in its pages, naught extenuating, naught excusing. Their sins in all their hideousness, their struggles with evil, their severe chastisements, and their bitter repentance, all are recorded and herein is proof indisputable of the genuineness of the book as a revelation from God. Had it presented human character as perfect and without sin, then well might it be suspected of human origin. Its characters are luminous as the sun for righteousness, but like it, the brightness is marred and dimmed by dark spots and splotches. They are intensely human.

But this history also records the tender mercy of God, in that he had mercy, and that true repentance restored to his loving favor the vilest of these great sinners. Had man been sinless and perfect there had been no necessity for a revelation, or the sacrifice of the cross. But, says the objector, this revelation of yours is full of mysteries that we

cannot understand. Yes, mysteries high as highest Heaven—who shall measure them? Wide as uttermost space—who shall compass them? Deep as deepest Hell—who shall fathom them? Can the ephemeral insect that dances joyously one short hour in the slant ray comprehend the source of light or measure eternity? The blade of grass by the wayside grows. Why? *Omne vivum ex ovo*. From the egg of the same substance comes all moving life, from the microscopic insect to the great behemoth. Why? My mind bids my hand rise and it obeys. Why? We are surrounded by mystery, in the Heavens above, in the air, on the earth, in the depth of the sea. Mystery, mystery, mystery. Myself am a mystery. Then shall I, a finite atom, be able to comprehend all the counsels of the lord of infinite space. When man can comprehend God, then will he cease to be God. But God has answered this objection in his controversy with Job, in an argument overwhelming in its power and statement. This revelation has solved mysteries as high, as wide and deep as any of these. It has made plain to man his place in God's Providence. It has made plain the mysteries of

life, death and eternity. It has solved for man the infinite mystery of salvation from sin and eternal death. It has made plain the way of peace between an offended Sovereign, God, and an offending subject, man; and has made so plain the way to an eternal life of infinite bliss that the way-faring man, though a fool, need not err therein.

Again the objector says, other religious books teach the same moral doctrines and enjoin obedience to the same great moral laws, as this alleged revelation. We deny that any other books teach the same moral laws in all their fullness, and that man should yield obedience to them for the same unselfish reason. Do right because it is right, and because it is God's law. And that obedience to God is the very highest law of man's nature. Do right without hope or desire for reward other than conscience brings. But, admitting for the argument that it is true, then we answer, the Bible alone gives us a reasonable and the only history of the origin of the race. And that history tells us that the whole race sprang from a single pair and that, at the outset, the race knew the law of God. If this be true, the race in all its ramifications

must retain in greater or less purity, some part of this law. It would be a greater miracle that the race should *not* retain some portion than that it should. Besides these laws coincide with the conscience of the race. If this were not so, we should well doubt this revelation, but in it we have additional proof of its authenticity.

I believe the day will come in God's own time, when the race will have an unbroken history back to the beginning and that it will corroborate his revelation in all respects. Since this was written the oldest book now known has been translated, written more than 2,000 years before our era, before Abram and Moses. Ptah Hotep wrote in Egypt a code of morals and worship as high and pure as ours and says that he but repeats the moral laws and teachings of the Ancients. Says this voice from the Ancients: "God loves that man should hearken; if he does not hearken he is abhorrent to God. All that man has is the gift of God. Children, means of existence, possessions, rank—all are held at the will of God, and man at his highest estate is only the steward of the goods belonging to God. God's will toward man is that

they should have life with peace; he is against the oppressor, and reduces him to helplessness. God loves the man who is obedient, who loves his people and seeks their good. Ptah Hotep believed in prayer, that his prayer is answered and that he is beloved of God. Can evolution or materialism account for this? But again, it is said that this book cannot be inspired of God because it contains cruel and hard edicts for the destruction of men. There are some who are so puffed up in their own conceit that they are ready to advise the Almighty how he should run the Universe and if he declines, so much the worse for the Almighty, but Rousseau nobly answered this objection when he said: "All these questions are reducible to that of the existence of God. If God exists, He is perfect; if perfect, He is wise, powerful; if wise and powerful, my soul is immortal; if my soul is immortal, thirty years (of life) are nothing to me and are, perhaps, necessary to the welfare of the Universe."

How shall we know the right of these things? None but He who sees the end from the beginning, none but He who measures all things in time and eternity, is competent to judge.

Let no finite being assume to say what would be right or wrong in the government of the Universe by the *Infinite*. But let him rather bow his head in the dust saying, "Thou, God, knowest." I cannot judge. But I do know by "*conscious reality*" that this revelation brings blessings to all who receive it. No other book does. Let it not be said, this is a good book and one to be revered, but is no more inspired than other *true* books. It claims to be the very word of *Jehovah*. If it is not, it is a lie. A stupendous imposture from lid to lid. It cannot be true and false. It must stand or fall altogether. It has comforted the dying; it has strengthened the tempted; it has raised the fallen; it has purified the vile; it has been the bread of life to starving souls; it has brought the dead to life. Behold, only God giveth life.

In answer to the charge that other religious books are as good as the Bible, that peerless orator, Wendell Phillips, said: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

The existence of this book is a miracle. Little by little it grew. History added to history, prophecy to prophecy, lyric to lyric, and law to gospel. Spurned by its chosen guardians, buried in the dust and debris of temples, despised, condemned by priest and king, by christian and atheist, destroyed, forbidden, hated, burned and chained in monkish cells, again and again its enemies have proclaimed it is gone, destroyed from the face of the earth.

Nothing that has ever existed has had the history of persecution and hate that has followed this book. In spite of all, it is read and cherished by people of every tongue on the face of the globe. Yet never has the sword been drawn to force it upon any people. By its inherent power alone it has lived. But a new cry is raised against it. It is contradicted by the truths of science, says the modern skeptic. If it is contradicted by any *truth* it must fall. All truth must be consistent. There cannot be a contradiction of truths.

But what are the truths of science? We know that this book has withstood the assaults of ages and is stronger today than ever

before. But how about science? What statement, recognized as scientific truth to-day, has existed even during the Christian era? None. The science of today is not the science of yesterday and the science of tomorrow will not be the science of today.

Not a *proven* science conflicts with the Bible, but all with one accord join their testimony to its truth.

But it has been said by some even Christian ministers, that the Old Testament does not teach the immortality of the soul. If it does not, it teaches nothing. It was given to teach *that* truth and none other. It does not assert *directly* that there is a God. It does not begin with the declaration that in the beginning God was, but with that wondrous history of the genesis of things, "In the beginning God created the *heavens* and the earth." That God existed had not *then* been denied, and needed no affirmation and needs none now. So with the soul, its immortality was believed as an accepted fact and needed not to be affirmed. The children of Abraham knew it.

But the Old Testament does teach the im-

mortality of the soul clearly and unequivocally. Of no other creature was it said that God made it in his own image, not bodily image, but in spirit, soul and mind. Of no other creature was it said, "The Lord God formed it out of the dust of the ground and breathed into its nostrils and he became a *living soul*." The whole animal creation had the breath of life, but not living souls. As Plato well says, that which is the image of God cannot well die. Moses cried out, "Blot me, I pray thee, out of Thy book which Thou hast written, if I shall be not forgiven." It would not have been said that "Enoch was not, for God took him" had it meant that Enoch died. Of others it is said that they died and were gathered to their fathers, but Enoch was a righteous man and was taken bodily from the earth.

What do all the sacrifices of the Mosaic ritual signify? Not surely anything in this life. It cannot be that all these rivers of blood were commanded to flow only that man might obtain merely temporal blessings. They were typical of the supreme sacrifice that was to be made for sin, that the seed of the woman should bruise the head of the serpent.

Many things in the Old Testament scriptures inferentially teach the future existence of the soul. But hear what the prophets say. Elijah was translated to heaven bodily surely not that he might perish forever. Job cries out in his anguish, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though worms destroy this body yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another."

Here we have a plain statement, not only of a future life, but of a resurrection of the body, unless it be that the meaning of the words has been entirely destroyed and supplanted by the Scripture and faith-destroying—"destructive,"—so called, criticism of modern times.

Unlike the Philosopher, here is no sound of doubt. Triumphantly Job exclaims, "I know that my Redeemer liveth and I shall see him."

Then we come to the peerless poet, King of Israel, Shepherd and Philosopher, Priest, Statesman and Prophet, Servant of God. Matchless combination! David sings the just judgments of offended Heaven.

"The wicked shall be turned into Hell and

all the nations that forget God." Rejoicing in the hope of a resurrection. "For thou wilt not leave my soul in Hell." "Thou shalt guide me with thy counsel and afterwards receive me to glory."

"At thy right hand there are pleasures forevermore." At the time when his heart had been sorely wounded by the death of a beloved child, such an affliction as tries the inmost soul and deepest faith of man, David gives utterance to expressions of the very highest form of faith. He will not grieve for the child; it cannot return to his yearning bosom, but he shall go to it.

Solomon, the wise, says, "The way of life is above to the wise, that he may depart from hell beneath; Hell and destruction are never full."

Isaiah, who spoke as with a tongue of fire, sings a triumphant song of a resurrection. "Thy dead shall live—with my dead body shall they rise. Awake and sing ye, that dwell in the dust."

Again he proclaims the fearful judgment of God against the wicked. "Who among us shall dwell with everlasting burnings?"

Daniel and Hosea add their prophetic testi-

mony; but surely if these are not enough, all the prophets would fail to satisfy the obdurate will of man.

The whole burden of the Scriptures is death of the body, judgment, eternal woe or immortal bliss with God.

But it is in the New Testament that we reach the climax of the whole matter. Jesus the Christ, the redeemer, whose coming had been the burden of the prophets from the day of the fall, when God covenanted with his fallen children, that the seed of woman should bruise the head of the serpent, until the Son of God cried from the cross with a loud voice, 'Father, into Thy hands I commend my spirit.' It is finished, and gave up the ghost. The final sacrifice that had to be made, that the soul of man might escape the hell of the prophets was finished. The teacher that Plato's prophetic soul felt so great a need of, had, at last, been vouchsafed to men. And he taught all the things that Plato had hoped and expected he would. "How we ought to behave toward God and toward man. What petitions will be pleasing to God, what worship man should pay him." Christ teaches the whole doctrine of the future state of ex-

istence so plainly that only those who are wickedly and willfully blind will misunderstand or deny it. And in his resurrection from the dead he became the first fruits of them that slept. And left no room to longer doubt or question the future existence of the soul and resurrection of the body. He triumphed over the grave and led the way in which all mankind must follow.

And his apostles and disciples, obeying his command "Go ye, therefore, and teach all nations," went through the world proclaiming the glad tidings of salvation and eternal life. Christ told his disciples and through them all coming generations: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." And all along the nineteen centuries, this message from God has been as manna to the hungry soul, as water to the thirsty in the desert, as oil and balm upon the bruised and bleeding hearts of men.

Not all the tongues of earth could tell the joy that the angel brought to a world, lying in sin, and suffering the torments of evil, in the glad song that the shepherds heard on the

plains of Judea, "I bring you good tidings of great joy, which shall be to all people, for unto you is born a Saviour."

No longer need for groping in shadow, clouds and darkness. Here is the Sun of Righteousness burst forth in all the effulgent glory of Heaven, compared with which the glory of the sun is but a spark in utter darkness. Here was a revelation of that unknown God whom Plato's neighbors and possibly, he too, ignorantly worshipped. From that day to this the greatest philosophers of earth have been also devout children of the Cross, looking forward to that life with God which the great Greek hoped for, with full assurance that it was indeed prepared for them.

The philosophers and great intellects of heathen peoples were never believers in the popular polytheism of their times. But always looked beyond these dead types and shadows to one only God, about whom they confessed they knew little. But the great intellects of Christendom accept with loving faith the religion of Christ. It fills every soul, be it great or humble. In him they see life and immortality brought to light. Through Him they see, clearly, beyond the

tomb a life of eternal joy, of fullness of knowledge, of victory over all the mysteries of the universe. Plato saw God as the first motion, the first force or cause, the self-moving element. The Christian philosopher sees in God the Supreme Architect of the universe and the Master builder; that it is He who designed and builded worlds as his creatures build toys. The heathen philosopher saw a first cause, a supreme intellect in nature. The Christian sees a personal God in the flower by the wayside and in the starry hosts of Heaven. He hears his voice in the thunder rolling in the clouds and in the "still small voice" in his own breast. Philosophy has sometimes forgotten God and cried, "Behold, I can unravel all mysteries and make plain the hidden things." But how it struggles and mires and falls; before its eyes ever hangs the impenetrable veil of futurity that no eye but that of faith ever penetrated.

Infidelity cannot uproot Christianity, for it lives and is cherished in the hearts, and buds and blossoms and yields its sweet fruit in the lives of millions. Nineteen centuries ago it was as a "grain of mustard seed" planted by the reputed son of a carpenter by the shore

of Galilee, nurtured by fishermen and publicans. It has grown and grown, fertilized by the blood of martyrs and watered by the tears of God's children, until today its branches overshadow the whole earth. Its leaves for the healing of the nations and the sweet perfume of its flowers fill the courts of Heaven. But the capstone was placed upon the temple of Revelation, when the aged apostle John stood upon Patmos, and with fascinated eyes gazed into the awful Gulf of Hell, and with affrighted ears heard the despair of lost souls and, anon, turning his eyes Heavenward, beheld the Jasper gates ajar, and the redeemed, an unnumbered multitude, in fairest forms of light in the New Jerusalem, and with enraptured ears heard the praise Hallelujahs of the hosts of Heaven, who, washed in the blood of the Lamb, slain for the remission of sin, praise Him without ceasing.

Job's question is answered. This corruptible shall put on incorruption, this mortal shall put on immortality. If a man die he shall live again. Almighty God hath sworn it. The Son hath sealed it with His blood. The Holy Ghost hath confirmed it.

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CRIMINAL
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REPORT OF
NATIONAL PRISON ASSOCIATION
COMMITTEE

—ON—

CRIMINAL LAW REFORM

SYDNEY B. DAVIS, TERRE HAUTE, IND.,
CHAIRMAN.

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READ AT THE NATIONAL PRISON ASSOCIATION
OCTOBER 3-8, 1903.

PLAINFIELD, IND.:
PRINTING DEPARTMENT INDIANA BOYS' SCHOOL.
1904.

more promising of results than a special paper by an individual.

The history of criminal law is co-equal in age with the race. A criminal law was enacted in the Garden of Eden with its prohibition and the punishment. A breach of the law was followed by a trial and sentence and the sentence has been in course of execution ever since. In the trial we have the first instance of evasion of the truth, prevarication, and an attempt on the part of the principal culprit to turn state's evidence and escape punishment, and to this day we hear the witness say "the woman did it." And soon after the sentence in Eden, a murder was committed, and again there was a trial, conviction and punishment. And in that trial we have the first case where there was necessity for the intervention of the State to prevent a lynching. The punishment for murder at that early period seems not to have been death, but certainly the penalty must have been heavy and hard to bear.

Criminal laws have their origin in two impulses natural to the human heart, viz:—Self preservation and revenge. The man naturally sought to save his own life from injury at the expense of any and all others, and the murderer was regarded very early, as an enemy to all the other members of society. And the spirit of revenge, a desire to return injury for injury, must be very ancient, so we find when the first codification of the criminal laws was made that the punishment for crime was but a payment in kind, an eye for an eye, a tooth for a tooth, blood for blood, life for life. But we find that fines and forfeitures were early introduced. The death penalty was inflicted under that oldest code for 26 causes, most of which were not for murder but as a punishment for crimes which have always been looked upon with horror by the race. The notion that crime can be prevented by the severity of the punishment prevailed, and men racked their brains in the struggle to invent new and ingenious means of torture for the criminal. It is probable that punishment by imprisonment was a comparatively modern invention. Selling the criminal into slavery was also

resorted to. In all cases the effort was to make the penalty compensate, in some sort, for the injury inflicted. There being no prisons, it was necessary that the penalty be inflicted at once, either by physical torture or pecuniary loss. The first act of criminal law reform was promulgated by Moses when the Cities of Refuge were established. Prior to that the blood avenger did not consider whether or not the accused, although having committed a homicide, might still be guiltless. The fact that the accused had caused the death of another, whether in defense of his life or by mischance, made no possible difference to the avenger. The theory that severity of the punishment prevented crime failed utterly; in fact, it seemed rather to increase the number of offenses.

In England during the reign of Henry VIII the death penalty in most hideous forms of torture was inflicted for 160 kinds of crime. And during that reign of 38 years seventy thousand persons were executed whilst crime steadily increased. England long since abandoned the effort to exterminate criminals. It is amply evidenced by the records that the severity of punishment does not deter the criminal or prevent the commission of crime. It took the race many centuries to grow out of the belief that punishment must be compensatory and vindictive. All will concede that punishment is the natural sequence of crime and is an essential element of the powers of government, but civilization is coming to know that full expiation cannot be made. The criminal by giving his life or limb does not restore that which he has taken. So it is coming to be believed that the mission of punishment is the protection of society against the criminal and the reformation of the offender, but the grave question which confronts society is how best to secure the end desired. The destruction of life does not benefit society though it protects from further injury by that individual. Imprisonment is a heavy burden upon the community and deprives it of the labor and services of one who might be made useful. It is only very recently, however, that the latter element has come to be thought of at all.

That one accused of crime had any right except to be punished was unheard of until latterly and that the State should exert any effort by way of prevention, saving children from growing up criminals or reforming prisoners, was regarded with derision within the memory of many. To present the progress made along these lines I may be pardoned, I hope, the use of my own State, Indiana, which at least took one step in advance of the rest of the world, when it adopted in 1816, a clause in its constitution for admission into the Union as follows: "The penal code shall be founded on the principles of reformation, and not of vindictive justice," the first State to recognize by its Constitution the possibility of reformation, but alas it took long years, whilst the people were engaged in the struggle for existence, before they began to apply that Constitutional gem to legislation.

There were other gems in that Constitution, like this which would promote the welfare of society. "Justice shall be administered freely, and without purchase; completely and without denial; speedily and without delay." But better thought has come. The best and most important advance is legislation providing for saving children. It has been an unjust and inequitable blot on civilization that organized society with all its power and machinery has listlessly permitted the source from which criminals come to be untouched, until the victims of unfortunate birth and surroundings reach the artificial line of legal accountability, then drag them to prison through the criminal courts for doing what they were taught to do. Now, however, efforts to save the children are becoming general and it is the duty of the State to do this work upon two grounds. First, every child born is a citizen and is entitled to protection against any influence that may injure his chances in life or make his life less useful and happy, and second, the law of self preservation applies to the State as to the individual.

Along with this advance came many other movements that are too numerous to be discussed here but of these, perhaps those engaging most attention, are

First. Indeterminate sentence laws with their necessary concomitants, reformatory prison systems and the probation or parole system.

Second. Bringing all prisons or places of confinement of convicted persons under State control and making all prisons reformatory in character.

These three reforms would be carrying out the spirit of that old Constitution of Indiana and would be in line with the spirit of the age which is in the direction of higher humanity. It seems strange to many that, with all the teachings of religion, and the command to do unto others as you would be done by, and that other command "love thy neighbor as thyself" that progress is so slow. In this presence it seems scarcely necessary that any one should deem it necessary to advocate either of the reforms named.

There is, however, opposition to laws which interfere, as it is claimed, with sacred parental rights. Such opposition comes from our ignorant overlooking of the general law that prevails in all human affairs that any right, however sacred, may be forfeited. Parents have no property rights in children and such rights as they have are limited by the rights of the community to protect itself against dangerous and injurious elements. A man's house is his castle and may not, needlessly, be entered, but when other and greater interests are at stake, the castle may be entered and even destroyed. The rights of the child to protection, education and proper care must not be overlooked, no difference from what source they are endangered. No one hesitates to prevent a parent from killing, maiming or otherwise seriously injuring the physical life of the child. The courts having probate jurisdiction have always possessed inherent power, as guardians of infants within their several jurisdictions to protect all infants, but the courts have failed in the performance of the sacred duties because of lack of efficient agents. Several of the States have now made it an affirmative duty of the courts to protect the children and society. Indiana has a law known as the Board of Children's Guardians Act and latterly Juvenile Courts and Probation Officers

which are saving hundreds of children from lives of vice, crime and dependence.

Other States have other laws that no doubt are equally valuable. The next important step in progress has been the adoption of indeterminate sentence laws. Perhaps this is a misnomer as, so far as I know, all the sentences under such laws are determinate, the prisoner being sentenced to prison for not less than the minimum nor more than the maximum term fixed by other laws as the punishment for the crime charged. Of course the maximum term determines the period to which the prisoner is sentenced. An improvement would be to sentence the prisoner for life with the power that now exists to parole during good behavior. A second or third violation of his parole to be sufficient evidence that the man is a confirmed criminal and for his own good and for the protection of society should be kept in confinement. The criminal is a menace to society *only* when at large. The old practice has been to sentence men for short terms and repeating the process as often as the offender is guilty. Such process is neither reformatory nor deterrent and society pays an excessively large tax for it. The value of criminal laws depends upon several elements. The execution of the law must be prompt, must be certain; justice should be administered "freely and without purchase; completely and without denial; speedily and without delay." All of these things may be done and yet the rights of every accused person may be safe-guarded. The State owes as high a duty to the innocent to prevent their becoming criminal, as it does to society to punish the criminal after he is made. The indeterminate sentence is both deterrent and reformatory. The thought that he may be imprisoned for a long period with no hope of pardon or relief, by parole, will prevent many first offenders from repeating the crime. When coupled with the parole law it becomes an inducement to reformation, as it puts the man upon his mettle, to show what he really can do as nothing has ever done before. He is given to know that his future is in his own hands, and he is encouraged to improve it. The parole law requiring that

employment shall be furnished every man paroled and that some one become responsible for him, and the safeguards thrown about him certainly strengthen any incipient elements of manliness in him. The feeling that some one really cares for him is a great surprise to most offenders, and helps to higher hopes and desires. We have been told that it must be a failure. Again I must appeal to experience in Indiana. A recent report from the Board of State Charities from the time the parole law went into effect up to April 1, 1903, a period of six years, 742 men were paroled from the State Prison. The earnings of these men amounted to \$176,810.51. Deducting their expenses, the balance on hand was \$45,112.90. During the same time 1384 men were paroled from the Reformatory. Their earnings amounted to \$291,837.48, and the balance on hand was \$41,723.31. The aggregate results of the law for the six years were as follows: 2126 men paroled; earnings, \$468,647.99; balance on hand, \$86,683.21. Is it worth while? But it is a mistake to deduct the expense account to obtain the profits. Most, before imprisonment, were a non-producing expense upon the community and many destroyed property; some life. They lived off the labors of others. Their earnings then that went to their support became profits to society. They have become producers instead of consumers and destroyers.

We are warned not to expect too much of the law. Of course all new laws will develop defects in execution and it takes time and patience to cure the defects. Then in the hands of inexperienced people and often those not in sympathy with the new method of dealing with the culprit, the law will result in some failures. But failures are not arguments against the value of the law. There are failures in all lines of human activities and exceptions prove the rule.

Again the report already referred to is of value in that it states that the violation of paroles from the State Prison is only 17 per cent. and from the Reformatory 20 per cent., an average of about 18 per cent. No sort of business will show a smaller percentage of failure. As methods of ad-

ministrating the law improve and the means for capture and return to prison are made more efficient, we may expect a reduction of the percentage of violations of paroles. When the prisoner is taught that no matter where he goes he will be captured and returned, he will be slow to take the chances.

But the most important element in the new method of dealing with the culprit is that requirement—a necessary element of penal laws—that he shall be furnished employment, and that some one shall be responsible for his good conduct, and that he shall make frequent reports. He feels that some one's eye is always upon him, not in an unfriendly, but in a helpful spirit.

But no reformatory system can be a success that does not have as a basis, first, the fitting of the individual for some useful and profitable employment at which he may earn an honest living, and second, the inspiring spirit of industry. All the efforts at reformation that turn out the man to shift for himself, without an efficient knowledge of a means of livelihood, must result in disappointment. So it follows that every person committed to a reformatory institution should remain there until he has not only learned a trade but learned to like to use it. A large percentage of the dependency and crime come from the twin evils of inefficiency and indolence. Get rid of these and the great problem is solved.

All prisons for the confinement of convicted persons should be under a central control and should be reformatory. The physical punishment of confinement in county jails without employment is a distinct loss to the State and an injury to the individual. When an accused has been found guilty his punishment should not only be deterrent but he should be made to make some compensation to the State by useful labor. The officials of almost every jail in the country can tell of those who commit petty offenses for the avowed purpose of being committed to jail that they may be supported in idleness at public expense. The jail as a prison is a common school for the education of many in vice, a plague spot

on the face of the earth. The jail should not be a pleasant hotel for the comfortable entertainment of vagrants and none should be committed to a jail for any other purpose than detention. As the accused is presumed to be innocent until proven guilty, the place of detention should not be a training school to fit him for crime. Then no one committed to a jail should be permitted to see and hold intercourse with other inmates. And no child should ever see the inside of a jail. I am glad to say that Indiana has prohibited the commitment of children to her jails. This fact might well lead to a discussion of another reform law—the establishment of juvenile courts with their attendant probation officers. Perhaps no late reform law has been productive of more immediate beneficial results. To discuss the juvenile courts and probation law here would probably be trenching upon the work of others more competent than I to discuss them, so they are left with only the suggestion that the results must depend on the wisdom of court and probation officers. Like the parole law, we need not expect perfection at once. A good probation officer must possess a wise head and a good heart, not serving for “what there is in it.” The prime motive should ever be love of humanity.

Criminal law reform men will take credit for the following among modern advances:

First, common school laws for the intellectual advancement of the masses.

Second, compulsory education laws to compel the unwilling to learn those things necessary to their self protection and advancement in life.

Third, laws for the care of dependent children.

Fourth, Boards of Children's Guardians affording efficient means for the search after and rescue of children from bad surroundings.

Fifth, juvenile courts and probation officers to protect juvenile delinquents from the baleful influence of criminal associations and to keep them out of jails and poor asylums, and away from all contact with depraved adults, and give to

the juvenile first offenders a chance without branding him a criminal.

Sixth, segregation of the defectives, children and adults.

Seventh, indeterminate sentence and parole laws.

Surely a great showing, but we have only scratched the surface of the great problems that are the objects of criminal law.

Men have begun at the wrong end. They have regarded the so called criminal class as a peculiar class to itself, and the criminal a hopeless wretch to be gotten out of sight and out of mind as speedily as possible. For centuries no thought of an effort to make of the criminal something better entered men's minds. But now we must stop and ask, if we would deal justly, of each case, "Is he a criminal by choice and free will, with full knowledge, or is he a victim of conditions over which he has no control? Is the accused the victim of hereditary traits, of defective physical and mental powers or of criminal and vicious surroundings at birth and as he has grown up?" If he is the victim of any of these conditions he should not be dealt with as a criminal.

The law says that an insane person cannot commit a legal crime. He is irresponsible. He has not will, nor the power of discrimination and choice. Crime depends upon the ability to freely purpose an injury to society. One who has grown up under any of the conditions mentioned has no such power. He cannot be guilty of a legal crime. You ask then, should he go free? By no means. Society, the State, sinned first in permitting a child to be born and grow up under such conditions as makes it a criminal or dependent. Then the State owes it to its unfortunate citizen to make reparation. It owes a duty to make up for what he has lost by giving him an education, and an efficient means of earning an honest living. It owes it to him to study each individual case, find out what his wrong has been, what the individual is best fitted by nature for, and train him to it; to train him to habits of industry; to teach him that there is a better way of living than he has been accustomed to.

Teach him cleanliness, order, care for others,—a hard lesson for one to learn, who realizes keenly that no one ever cared for him.

In fact, reform, make over the man or woman. It can be done. And as God is just I believe He will bring his subjects to deal with their fellows much as He deals with his children, justly, requiring little of him to whom little is given and much of him to whom much is given.

We cannot have reform along any of these lines until the executive agents of the State have been reformed. The time must come when the officials, from the highest to the lowest, engaged in reformatory work, will be selected for personal fitness, by reason of pure, sincere characters, goodness of heart, without weakness. Then such persons, when so selected, shall have special training for the work, and from Warden or Superintendent down, they shall be under civil service rules. No class of people are so quick to detect sham and hypocrisy as the so-called criminals, and the profane, obscene, immoral, hypocritical man or woman can no more reform a depraved man than can the devil. We would not take a grocery clerk and put him at the head of a great factory without training for his work, so no man, no difference what his political pull might be, should ever be appointed to a place under any reform system, without having had experience in subordinate positions, and shown that he possessed qualities of head and heart that fitted him for the administration of the law in spirit. And the faithful, efficient officer should only be removed when he or they thus cease to be faithful and efficient.

SYDNEY B. DAVIS,

Chairman.

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Downs, Frederick

Authors (TH)
**LOCAL MAN WRITES BOOK
ON VIETNAM WAR** Sp NOV 4 1978
A former Terre Haute man has written a book about the war in Vietnam. Frederick Downs, who lived here and attended Indiana State University, is the author of The Killing Zone, published by Norton.
Downs will be in Terre Haute this weekend and will be in the book department of The Root Store Sunday afternoon to autograph copies of the book.
Downs went to Vietnam in 1968 and subsequently lost an arm in battle. His book tells the story of the combat soldier in the Vietnam war.

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Community Affairs File

H. L. Dreyfus, Wiley Graduate, Writes Book

Ts FEB 6 1972

Hubert L. Dreyfus, who was born in Terre Haute, is author of a new book, "What Computers Can't Do: A Critique of Artificial Reason."

Harper & Row, a New York-based firm, published the book Jan. 26.

Dreyfus, a graduate of Wiley High School, dedicated the book to his parents, Mr. and Mrs. Stanley Dreyfus, 115 Woodridge Dr.

Dreyfus, an associate professor of philosophy at the University of California at Berkeley, formerly taught philosophy at Brandeis University and M.I.T.

He received his B.A., M.A. and Ph.D. from Harvard University where he was a teaching fellow from 1952-56 and a research associate in computer sciences.

In his book, Dreyfus examines whether the computer can replace man. He discusses pattern recognition, game playing, prob-



HUBERT L. DREYFUS

E. Harris Harbison award for distinguished teaching presented by the Danforth Foundation.

Two comments on his book follow: "This valuable inquiry into a topic of crucial significance should be examined by all intelligent people concerned about the future of mankind. Few, if any, have scrutinized both the scientific and philosophical origin of computer science as extensively, meticulously, and fairly as Dreyfus."

—Library Journal

"Hubert Dreyfus raises some of the most searching questions about the meaning and use of intelligence in our society. A brilliant and provocative book."

—William Barrett — Professor of Philosophy, New York University.

lem solving, and language translations programs.

He is the recipient of a Harvard Sheldon Traveling Fellowship, a Fulbright, two French government grants, an NSF grant, and an American Council of Learned Societies grant. He has also served as a consultant for the RAND corporation.

In addition, he was one of 20 professors across the country selected as winners of the 1969

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Talented brothers

Dreyfuses combine talents in book on computers

Authors (WV)

Ts JAN 17 1985

By Frances Hughes

Special to The Tribune-Star

Two Terre Haute brothers are fulfilling outstanding careers, characterized by unusual brotherly closeness in their studies and work.

The latest collaboration for Hubert L. and Stuart E. Dreyfus is a book tentatively titled "Putting Computers in Their Place," to be published next summer by MacMillan/Free Press.

These native Terre Hauteans are the sons of Mrs. Stanley Dreyfus, 115 Woodridge Drive. Hubert is professor of philosophy and Stuart is professor of operations research and director of the Operations Research Center, both at the University of California, Berkeley.

In their newest book, they will report their findings and critique efforts to produce intelligence by computers. That is the latest outgrowth of a 10-year study aimed at better understanding skilled human behavior.

They've studied piloting skill for the Air Force. They've studied nursing skill for a consortium of nurses. And now the mates are investigating chess playing skill.



Dreyfuses: Stuart [left] worked with Hubert on new book

Whether high in the sky in a plane or in an emergency hospital situation, the Dreyfuses have found common ground for high performers: The best performers

respond to situations rapidly and flexibly because they recognize similarities between the present situation and past experiences. In this case, the human

mind may be more efficient than a computer, they say, because the mind does not need to break down the situation into component parts and apply learned rules to produce decisions. A computer does.

During the past six years, the two brothers have collaborated in writing several articles. The first, "Inadequacies in the Decision Analysis Model of Rationality," was in "Foundations and Applications of Decision Theory," by C. Hooker, in 1978, published by Reidel.

In 1980, they wrote two articles for the Operations Research Center Report: "The Scope, Limits and Training Implications of Three Models of Aircraft Pilot Emergency Response Behavior" and "The Psychic Boom: Flying Beyond the Thought Barrier."

There were also two articles published in February 1980. One was on "A Five-Stage Model of the Mental Activities Involved in Directed Skill Acquisition" and the other on "Proficient Adaptable Response of Two Proposed Models."

In the summer of this year, an article on "Putting Computers in Their Proper Place: Analysis Versus Intuition in the Classroom" appeared in Columbia

See "Brothers," Page C2

Teachers College Record.

Scheduled for 1985 is an article, "From Socrates to Expert Systems: The Limits of Calculative Rationality," edited by Carl Mitcham and Alois Huning, in "Research in Philosophy and Technology." It will be translated into German.

Hubert also is the author of three books on his own:

- "What Computers Can't Do: A Critique of Artificial Reason" was published by Harper and Row in February 1972 in Japanese, Russian, Portugese and Yugoslavian and later in French.

- "Michel Foucault: Beyond Structuralism and Hermeneutics," in collaboration with Paul Rabinow, was published by the University of Chicago Press in 1982, with a second edition in 1983. It will appear in French this year.

- "Being-in-the-World: A commentary on Heidegger's 'Being and Time,'" to be published soon by the Massachusetts Institute of Technology Press.

Both local men were graduated

from Wiley High School and Harvard University. Hubert received his B.S. degree in philosophy with highest honors in 1951, his M.A. degree in 1952 and his Ph.D. degree in 1964; Stuart received his A.B. degree in mathematics with honors in 1953 and his Ph.D. degree in applied mathematics in 1964.

Hubert started his career as an assistant in natural science in the summer of 1952 at Harvard. For the next four years, he was a teaching fellow in general education (humanities) at Harvard, after which he was an instructor in philosophy at Brandies University for two years.

From 1960 to 1968, he was a member of the philosophy department at Massachusetts Institute of Technology, after which he became an associate professor of philosophy at the University of California, Berkeley. Four years later, he became a full professor.

For four summers from 1980 through this year, he was director

of National Endowment for the Humanities Seminars at the university. He has had numerous honors and awards.

Stuart started his career in 1953 with the Metropolitan Life Insurance Co., and the next year worked for General Electric. Twelve years with the Rand Corp. followed, during which time he was visiting professor at both Harvard and MIT.

He began his professorship of operations research at the University of California in 1967 and became director of the Operations Research Center there in 1981.

While teaching graduate and undergraduate courses in applied mathematics and economics, he has consulted with NASA concerning the determination of lunar probe trajectories; the International Institute for Applied Systems Analysis in Laxenburg, Austria; and with various companies. He also has been a participating scholar, by invitation,

in the U.S./USSR Program on Scientific and Technical Cooperation in applying computers to management.

Having depended upon experienced policy makers for the specifications of what quantities to include in his model, he finally discovered that the more experienced, involved and wise the decision maker, the more he or she rebelled at furnishing precise and detached descriptions of relevant facts, relationships and goals.

Dreyfus undertook research into the gap between deep human understanding and superficial mathematical attempts at capturing it, and has been attempting to educate mathematical colleagues on the inadequacies of detached, decomposed modeling of expert's involved, holistic understanding of unstructured situations.

It is these findings that are incorporated in the new book by the two brothers.

DAILEY, SISTER SUZANNE

Community Affairs File

Authors -
T. H

SUNDAY, MARCH 11, 1979 A-7

**SMWC professor
authors article on
woman's role**

13 MAR 11 1979

Sister Suzanne Dailey, S.P., is the author of an article, "Affirmation and Support: Coping with the Changing Role of Women," which will appear in the March issue of "Spirituality Today," a theological journal published by the Aquinas Institute of Theology of Dubuque, Iowa.

Associate professor of history at St. Mary-of-the-Woods College, Sister Suzanne holds a Ph.D. from St. Louis University.

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J. H. Authors
Jane Abbott ✓
T. H. Star 3/4/46
Shows Talent
In Many Arts

It seems that Miss Jane Abbott, daughter of poet-author Lola Creal Abbott and the late Loren Abbott, 605 S. 7th St., has many talents in music and as a writer.

Not only has she composed both lyrics and music, but she has composed poems, written a novel and studied violin, organ, voice and piano.

Recently she signed a contract with a New York City firm that is an affiliation of composers, lyricists and publishers. This was a result of her achievements as a professional songwriter, she says.

+ + +

She writes words or music and sometimes both for recordings, and has collaborated with established writers on them. Her first commercial recording, she claims, was released in March of last year, and within a few weeks was Pick of the Week in Seattle, Wash. Her next release is "The Story of the Wall," written with Chares Tebbett. The idea for this composition brought the local woman a letter of commendation from the West German Embassy, Washington, D. C.

Next week two more new songs of hers will be recorded, according to the local writer.

+ + +

Miss Abbott began the study of violin at seven years of age and continued for 10 years. Later she took voice and piano lessons. After graduation from Garfield High School, she studied organ through four years of music and art majors at Indiana State University, where she was elected to Kappa Pi national art honorary.

+ + +

For the last seven years, she has been writing full time. She has been honored nationally as a poet with her work appearing in two anthologies, Treasures of Parnassus and Melody of the Muse. Her work also has appeared in Potpourri of Poetry.

She had an article in this month's issue of the Alumni Items of Indiana State. Having just completed her first novel, she is working on her second book as well as a script for the pilot film for a projected television series.

She is a member of Daughters of American Colonists and Daughters of the American Revolution.

ABBOTT, JANE

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